



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

I Sam. ii. 10 as Illustrative of Gen. vi. 3.

BY PROF. C. R. BROWN.

IN commenting upon Gen. vi. 3, Dr. Dillmann follows Gesenius in preferring for יִרְדָּי the meaning *be abased* or *degraded*, from the corresponding Arabic root, *be low*; and he translates, "My spirit shall not be degraded (or lower himself) in man forever." It has occurred to the writer that an important illustration of this meaning is found in 1 Sam. ii. 10, and he would make יִרְדָּי of that passage Hiph'il from יִרְדָּי rather than Qāl from יִרְדָּי, *judge*.

In the ninth verse of Hannah's song, the contrast is brought out between the treatment by God of the righteous and of the wicked, and this contrast is continued through verse 10. Instead of the rendering "judge," substitute "abase," and the contrast is rendered more emphatic, as follows:—

10. They that strive with Jehovah shall be broken in pieces;
 Against them shall he thunder in heaven:
 Jehovah shall ^{abase}_{judge} the ends of the earth;
 But he shall give strength unto his king,
 And exalt the horn of his anointed.

This is proposed, in order that it may be corrected, if untenable.

The Williams Manuscript.

BY PROF. ISAAC H. HALL, PH.D.

RESPECTING my article on the Williams Manuscript, in the JOURNAL for 1884, more study and decipherment has enabled me to correct sundry conclusions respecting the genesis of the Manuscript.

The Manuscript is a contemporaneous copy of the original work of the unknown compiler (whom I suppose to have been a Malabar Indian Syrian); and is also a copy *made by the hand of Suleimân* (Selimûn, Solomon), the youth for whom the original compiler did his work. Suleimân was a dear friend of Daûd esh-Shâmi el-Homsî (*i.e.*, David the Syrian of Homs), and wrote it for the latter. The original was the first Syriac MS. of the Acts and Catholic Epistles and Pauline Epistles which he had seen that contained *seven* Catholic Epistles, and he procured this copy for his own use. The word which

states that it was made by the hand of Suleimân, means either writing, or drawing, or other such work as is done by the pen, and admits of no ambiguity. Thus my former conclusion that this MS. is a contemporaneous copy of the critically compiled original described in the poem at the end, is confirmed ; though I then missed the fact that this copy was actually made by Suleimân's own hand.

Further, two notes of the *διορθωτής*, or corrector, of the MS. are present, written in Arabic. One is on the page which contains the end of the Epistle to the Hebrews, with the colophon and date ; and the other, written in green ink, on the first page of the poem. This corrector, who states that he carefully examined it, was the scribe Hassan, who is mentioned in the poem. The corrector's note mentions also the priest Ibrahim, who is likewise mentioned in the poem. Another Hassan is mentioned in the poem, as having procured the paper for the original work.

The history of the Williams MS., therefore, is as follows : An unknown scribe, most likely an Indian Syrian, got together all the books he could, and made as accurate a copy as possible, investigating every point, and settling the text word by word, and even point by point, thus producing no mere ordinary scribe's copy, but a real critical edition. This he did for the youth Selimûn (Suleimân, or Solomon), who paid him for it. Hassan, a scribe, helped him in his work ; probably in lending books as well as in other respects. At all events Suleimân's "master who taught him" is mentioned as using all his books so as to profit by giving. Daûd esh-Shâmi el-Homsi saw this rare and excellent book, with its *seven* Catholic Epistles (which he had never seen before), at El-Keifa, had it brought to Husn Keifa, a fortified place on the Tigris, in the border of Armenia and Mesopotamia, and obtained a copy for himself, made by Suleimân's own hand ; and had it carefully compared and corrected by the scribe Hassan. Its later history is not clear ; but no evidence appears to show that it ever came to Western Syria till its final journey to America.

Seventeen pages of this MS. are now published in phototype, full size, by the Johns Hopkins University, with seven pages of descriptive matter by myself. These pages include the Antilegomena Epistles, 2 Peter, 2 and 3 John, and Jude, with, of course, the end of 1 Peter and 1 John, and the beginning of Romans (with proëmia to the Pauline Epistles and to Romans) ; the page with Daûd esh-Shâmi's Arabic note ; the first page of Acts ; the end of Hebrews, with colophon and date ; and the two pages containing the poem.